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Bonn Envoy Says Criticism Of Germany Not A Unilateral Right

After nearly a year in Israel, the West German Ambassador Rolf Pauls, has answered his critics. The exercise has only attracted more criticism.

Since he arrived last August as the first German Ambassador to Israel, he has refused to comment on the variety of charges against him and his Government. The protests and demonstrations that were based on the fact that he is a former Wehrmacht officer, James Peron reports in the New York Times, eventually gave way to complaints against German economic and political policies.

Most of the charges came from individuals and from newspapers, but it was Premier Levi Eshkol who told former Chancellor Konrad Adenauer when he visited Israel recently that the Jewish people still "looked for a sign that Germany recognized the appalling burden of the past"—the murder of six million Jews by the Nazis.

In a speech at the Tel Aviv Trade Fair that was barely reported in the Israeli press, Mr. Pauls said that Germany had already resumed an honorable place in the family of nations and was no longer in need of special dispensation.

He said there should be no cause for complaint in Israel because West Germany was trying to normalize relations with the Arab states.

The Ambassador said he understood that Israelis were unable to forget what happened under the Nazis and that endless patience was needed to "build relations between the two Governments—relations of foreign policy."

He expressed concern over those Israelis "who, out of political motivation, revive the suffering of the past to harm the present and prejudice the future," says the New York Times. He ended by observing that the "quality of relations between Germany and Israel depend much on Israel's attitude toward German interests."

This was thought to be an allusion to Israel's support of Poland's

Twenty-One Rabbis From Over Here Are On Tour In Europe

A delegation of American rabbis arrived in Moscow on a mission to sort out conflicting reports about the status of Jews in the Soviet Union and to "let the Jews of Russia know that we have not forgotten them." The group of twenty-one rabbis from the United States and one from Canada, on a one-month tour of Eastern Europe, says the New York Times, is headed by Rabbi Jacob J. Weinstein, of Chicago, president of the Central Conference of American Rabbis. They flew to Moscow after a three-day visit to Poland.

"The delegation will try to keep an open mind and encourage the freest and frankest dialogue with the citizens of Soviet Russia," Rabbi Weinstein said.

After three days in Moscow, the delegation travelled to Vilna, Leningrad, and Kiev, leaving there on July 27 to fly to Hungary and then to Czechoslovakia. The rabbis attended synagogue services in all the cities, meeting with leading Jewish figures, and, in Kiev, visiting Babi Yar, the site of the shooting of thousands of Jews by Nazi forces early in World War II.

Among the delegation members are: Rabbi George Lieberman, of the Central Synagogue, in Rockville Center, N.Y.; and Rabbi Alvin S. Roth, of Congregation Beth Ameth, in Albany, N.Y.; Rabbi Balfour Brickner, of New York, a staff member of the Union of American Hebrew Congregations, whose father, Rabbi Barnett Brickner, was the leader of Holy Blossom Temple, in Toronto; and Rabbi Daniel Wolf, of Temple Emanuel, in Yonkers, N.Y., were to join the group before it departed from Moscow.

Although the basic purpose of the mission is to evaluate charges of anti-Semitism in the Soviet Union, Rabbi Weinstein said that the members would also seek to engage in broader discussions involving questions of world peace; the place of religion in Marxist society; and problems of equal opportunities for minorities.

The issue of restrictions on

Intellectuals Gather To Discuss Religious Crisis In Search Of Root Cause

A group of intellectuals who the potential of the society remains spent several days in Brookline, Mass., discussing religion and American culture agreed that the nation was undergoing a religious crisis. However, they could not agree on what the crisis was all about, reports John Cogley, in the New York Times. Thirty theologians, journalists, and academics from the United States and Canada were called together by the American Academy of Arts and Sciences, publisher of Daedalus, a scholarly journal, and the Church Society for College Work.

The Society, an organization linked with the Protestant Episcopal church, is concerned with religion in higher education. Some of the causes to which this religious crisis was attributed were American affluence, the demythologizing of the Christian scriptures, and the cultural shock suffered by Roman Catholic traditionalists encountering a younger leadership who would like to model their religious community after the academic community with its openness.

The participants met at the palatial fin-de-siècle estate in suburban Boston that serves as headquarters for the Academy of Arts and Sciences for the second of two meetings called to plan a forthcoming issue of Daedalus. Prof. Stephen R. Graubard, of Harvard University, editor of Daedalus, acted as chairman.

Some of the leading figures in present-day religious thought attended. Among the Protestants were Prof. Langdon B. Gilkey and Prof. Martin E. Marty, of the University of Chicago Divinity School along with Harvey Cox, author of "The Secular City."

Prof. Michael Novak, of Stanford, Conn.; Daniel Callahan, of Commonwealth; and the Rev. Joseph H. Fichter, S.J., of the Harvard Divinity School, were among the Roman Catholics.

Milton Himelfarb, editor of the American Jewish Year Book; Prof. Charles S. Liebman, of Yeshiva University; and Prof. Emil C. Fackenheim, of the University of Toronto, were among those representing Jewish points of view.

In addition to the religious thinkers, the conference was attended by such leaders in secular thought as Prof. Philip Kurland, of the Law School at the University of Chicago, and Prof. Talcott Parsons, the Harvard Sociologist, says the New York Times. Speaking of the crisis, Mr. Himelfarb said: "With Jews, the religious crisis is chronic."

Professor Fackenheim observed that a shattering blow to Jewish faith had been delivered by Nazi holocaust, which caused and is still causing many believing Jews to ask with Job-like insistence: "Why did God permit it to happen?"

A continuing problem for Jews, the professor said, was "the dilemma faced by people who wedded themselves to the 18th Century Enlightenment and have found that the promise was not fulfilled."

While the Enlightenment seemed to promise full civil equality to all,

Basic Finding Of Study Is That Support For Anti-Semitism Rests On Christian Doctrines

Last April, the first volume in a six-book series on anti-Semitism was released under the title, "Christian Beliefs and Anti-Semitism." It was written by two sociologists from the University of California at Berkeley, Charles Y. Glock and Rodney Stark, writes John Cogley, in the New York Times. Their work was supported by the Anti-Defamation League of B'nai B'rith, a national Jewish service organization.

The basic finding of the Glock-Stark study was that anti-Semitism frequently find support for their prejudice in the doctrines of Christianity.

According to the authors, at least one-fourth of those who can be classified as anti-Semites have a religious basis for their views and only five per cent of Americans with feelings against the Jewish people lack all rudiments of a supposed theological self-justification.

Moreover, according to the study, the more theologically orthodox and particularist the Christian be-

liever, the more likely he is to be anti-Semitic.

The Anti-Defamation League has just played host to a New York gathering of 150 Christian leaders, Protestant, Roman Catholic, and Eastern Orthodox, who were eager to discuss the Glock-Stark study and implications for Christian education. Those in attendance were largely educators, journalists, and strategically placed church administrators.

There was some criticism of the study's methods of establishing theological orthodoxy and religious convictions. Many persons at the meeting agreed with the Rev. John B. Sheerin, editor of the Catholic World, who held that anti-Semitism derives from the social prejudices of a local community and then, after it is established, is maintained by using Christian doctrines as a cover-up to justify bias, a thesis the authors failed to credit.

The warmest endorsement of the study came from the Rev. Theodore Gill, the Presbyterian president of San Francisco Theological Seminary, says the New York Times. Dr. Gill passed over professional criticisms of the project.

"In my own dumb, non-technical way, I buy this study," he said. He noted objections against the findings based on the claim that anti-Semitic prejudice is the result of non-authentic Christianity. This argument, he said, was unimpressive.

"Jews," Dr. Gill said, "are confronted by the whole Church—the authentic and the spurious."

For the Christian, he said, the Glock-Stark findings indicate not only how many Christians have anti-Semitic attitudes, but how many churchmen have anti-Christian attitudes. After he read the results of the survey, he said, he was "appalled as a human being, embarrassed as an educator, and flabbergasted as a Christian."

Anti-Semitism is a "dead-give-away," Dr. Gill said, that what is being passed off as Christian orthodoxy is not orthodoxy at all. The more orthodox the Christian, the more pro-Jewish his attitude, he claimed. In his own theological education, Dr. Gill added, the Jew, as opposed to the ancient Greek, the Gnostic or the Mystery religionist, was "the good guy."

True Christian orthodoxy, he said, "glories in its Jewishness."

Dore Schary, the playwright, who serves as national chairman of the Anti-Defamation League, was one of the few Jewish participants. He suggested, says the New York Times, five approaches that would help Christian preachers, parish clergy and educators to combat anti-Semitism.

Greater stress should be placed on the Jewish roots of the Christian Church.

The doctrine that Christ died for all men should be emphasized, as well as the fact that "the Victim of the Crucifixion was Jewish, those who wept were Jewish, and those who carried Christ's message to the world were Jewish."

An effort should be made for a deeper understanding of the 2,000 years of post-Biblical Jewish history. "God has not abandoned us; we are not a fossilized religion," Mr. Schary told his audience of ministers, priests, nuns, and lay leaders.

Stronger emphasis should be placed on each man's right to "seek God his own way" and live according to his conscientious beliefs.

Good will should be complemented by a "conscious commitment against anti-Semitism." The polite anti-Semite who would not dream of endorsing the crudities of swastika-smearing hoodlums lays the groundwork for more tragic events, Mr. Schary said.

U.S. Orthodox Rabbis To Build \$3-Million Center In Israel

United States Orthodox rabbis will establish in the near future, at a cost of \$3-million, a research institute in Israel to promote spiritual relationships between the religious communities of the two countries.

Rabbi Israel Miller, president of the Rabbinical Council of America, sponsor of the project, disclosed details before six hundred rabbis at the annual convention in Fallsburg, N.Y., says Irving Spiegel, in the New York Times. Rabbi Miller, of the Kingsbridge Heights Jewish Center in the Bronx, said the project, known as the Beth Hadrat Harabonim (Center of the Rabbinical Council), would be established in a suburb of Jerusalem.

In an interview, he said that Premier Levi Eshkol of Israel, in a recent letter, had expressed support for the project. Premier Eshkol wrote that he welcomed the readiness of the rabbinical group "to play a significant part in the search for the deepening of the partnership and common involvements that are so vital for the future of Jewry."

Rabbi Miller and other Orthodox leaders at the convention noted that despite religious, historical, and traditional ties between Jews and Israel, a "gap has become visible between both communities."

Rabbi Miller said the "enthusiasm engendered by the State of Israel has waned with the passage of time and we must now emphasize the enduring spiritual ties that are basic to Judaism."

The proposed Israeli center, for which ground will be broken in the near future, will be devoted to research in Jewish philosophy, history, culture, scholarship, and the Talmud.

Rabbi Miller said one hundred students would be enrolled in the institute after their graduation and ordination from United States rabbinical seminaries. The students will stay at the center for one year before assuming rabbinical posts in the United States.

He said the program would be

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Social Notes—Montreal

Mr. and Mrs. Aaron Davis, and Seymour, and Harry, formerly of 2562 Ekers Avenue, have moved to 6320 Deacon Road.

Mr. and Mrs. Michael Rosen, and Renia, and Florence, formerly of 7717 Stuart Avenue, have moved to 4997 Mackenzie Street.

Mr. and Mrs. M. Mahmud, formerly of 2112 Bedford Road, have moved to 11560 Filion Street.

Mr. and Mrs. J. Freymel, and daughter, Miss Stella Freymel, and son, Carl, formerly of 1574 A DuCharme Avenue, have moved to 6741 Lockwood Street.

Mr. and Mrs. J. Alter, and sons, Saul, Samuel, and daughter, Doris, formerly of 2465 Bedford Road, have moved to 4583 Notre Dame Street.

Mr. and Mrs. M. Eisenstein, formerly of 2405 Bedford Road, have moved to 2585 Bedford Road.

Mrs. Luba Slapack, formerly of 3018 Bedford Road, has moved to 3570 Bedford Road.

Mr. and Mrs. David Cole, and his sisters, Miss Clara Cohnne, and Mrs. Rosalie Einstein, all of Detroit, Michigan, visited their brother, and sister-in-law, Mr. and Mrs. Jack Cohen, 6010 Cote St. Luc Road.

Mr. and Mrs. Philip Kuchinsky, formerly of 6780 Mountain Heights Avenue, have moved to 2340 Gold Street.

Mrs. Nora Yablon, of Bakersfield, Calif., visited her brother, and sister-in-law, Mr. and Mrs. Isaac Grossman, 5707 Eldridge Street.

Mr. and Mrs. Mendel Diamond, and son, Martin Diamond, of Winnipeg, Manitoba, visited her brother, and sister-in-law, Mr. and Mrs.

Ian Mitchell, 5754 Davies Avenue. Mrs. A. R. Spector, of Toronto, Ont., visited her brother-in-law, and sister, Mr. and Mrs. Myer Schwartz, 1020 Lapointe Street.

Miss Frieda Goldenblatt, daughter of Mr. and Mrs. Lester Goldenblatt, 6710 Charest Road, is spending six weeks in Europe, having gone via Canadian Pacific Airlines.

Dr. Mortimer J. Dolman, son of Mr. and Mrs. Harry Dolman, 6070 Darlington Avenue, is at the Jewish Hospital of Brooklyn, Prospect Avenue, Brooklyn, N. Y., as a second year resident, in internal medicine. He is the brother of Eliezer Dury; Monroe William; and Elizabeth Nancy Hossie.

Miss Marilyn Bitensky, of New York, visited her parents, Mr. and Mrs. Samuel Dikofsky, 5195 Cavendish Avenue, having come on the occasion of the birth of her nephew, Ricky Irwin, son of Mr. and Mrs. Murray Bitensky, 5310 Randall Avenue; brother of Sherry Ann, aged four years.

Mrs. Frank Takiff, and children, Beverly Hope, and David Miles, of Montreal, N.B., visited her parents, Mr. and Mrs. Frank Mendelson, 6151 Durocher Avenue, having come to visit her brother-in-law and sister, Mr. and Mrs. Bennie May, and Brian David, and the new-born, Naomi Paige, 4064 Bedford Road.

Mr. and Mrs. Paul Katz, and Sharon, formerly of 6280 Northcrest Place, are now living at 491 Glengarry Avenue.

Mr. and Mrs. Morris Chodos, 8092 Linton Avenue, visited their son-in-law and daughter, Mr. and Mrs. Lewis Greenfield, and the new-born, Howard Todd, of Monticello, N. Y.

Mrs. Sophie Swedlin, of Halifax, N. S., visited her niece, Mrs. Barbara Pariser, and Pauline, 2127 Scott Street.

Hyman Cohen, of Profontaine, Quebec, visited his parents, Mr. and Mrs. Jack Cohen, 6010 Cote St. Luc Road.

Mr. and Mrs. Saul Goren, and

Benjamin Lawrence, formerly of 2655 Kent Avenue, have moved to 4047 Mackenzie Street, Chomedey.

Mr. and Mrs. Alex Libenstein, and Mitchell Jeffrey, and Stewart Andrew, formerly of 4425 Girard Avenue, have moved to 2220 Noel Street.

Mr. and Mrs. Harry Kravitz, and Ethel, and Charles, of Somerset, N. J., visited her brother-in-law, and sister, Mr. and Mrs. A. Goren, 1782 College Street.

Mrs. Ben Freidlin, and daughter, Rosalie, of Jacksonville, Florida, visited her brother, and sister-in-law, Mr. and Mrs. A. Uditsky, 6760 Clarendon Avenue.

Mr. and Mrs. Earl Devine, formerly of 7532 Euclid Road, have moved to 75 Roxton Crescent.

Mr. and Mrs. Charles Cohen, and son, Oded, formerly of 4880 Plamondon Street, have moved to 5942 Mountain Heights Avenue.

Mr. and Mrs. Jack Opal, and daughter, Miss Minda Opal, formerly of 4172 Girard Avenue, have moved to 5730 Trans Island Avenue.

Mr. and Mrs. Melvin Gillman, and Pauline, Philip, Gail, and Harry, formerly of 4651 Charnal Avenue, have moved to 2455 Decelles Avenue.

Mrs. Rose Kahnman, formerly of 4070 St. Kevin Street, has moved to 4155 Boulevard Street.

Mr. and Mrs. A. Shulman, formerly of 7915 Cote St. Luc Road, have moved to 7925 Kingsley Road.

Mr. and Mrs. I. Zwick, formerly of 1067 Reynold Avenue, have moved to 871 Harvard Avenue, Chomedey.

Mr. and Mrs. David Kleger, and daughter, Lisa, of Long Island, N. Y., visited her brother-in-law, and sister, Mr. and Mrs. Nathan Shulit, 5573 Wilderton Avenue.

Mrs. Fanny Nusselman, 6300 Lennox Avenue, visited her grandchildren, Mr. and Mrs. Jerry Citron, and daughter, Shelby Elan, of Toronto, Ont.

Mr. and Mrs. Issie Barrack, 4977 St. Catherine Road, celebrated the engagement of their daughter, Miss Bathsheba Barrack, to Amram Gelbart, son of Mr. and Mrs. Joseph Gelbart, 5702 Wentworth Street, with fifty guests present.

Mrs. Barrack wore a beige, knitted suit. Mrs. Gelbart wore a silk, beige suit. Miss Barrack was in a dress composed of a white, lace bodice; and a navy-blue silk skirt; and her corsage was of pink tea roses. A cake, and white cake decorated the table.

Mrs. Jennie Hoppenheim, 5501 Randall Avenue, gave a kitchen gadget shower, at the home of her son-in-law, and daughter, Mr. and Mrs. Noe Ackman, 3128 Third Avenue, Chomedey, honouring her niece, Miss Rhona Lee Felgar, daughter of Mr. and Mrs. Nathan Felgar, 4025, Mackenzie Street, and the fiancée of Say Rosenberg, son of Mr. and Mrs. Erwin Rosenberg, 11640 Filion Street. Fifty guests were present. Mr. Hoppenheim wore a pale-blue, and white, knitted suit. Mrs. Ackman was in a sleeveless, green, printed silk dress; with a back panel. Mrs. Felgar was in an aquamarine-blue and white knitted suit. Mrs. Rosenberg wore a navy-blue, and white, sleeveless, knitted suit. Miss Felgar wore a sleeveless, tangerine-coloured linen suit. Fresh cut summer flowers decorated the tables. The marriage will take place on August 14, at Beth Hamedrash Hagadol Synagogue.

MARRIAGES

WIENER-GROSSMAN

The marriage of Miss Helen Grossman, daughter of Mr. and Mrs. Isaac Grossman, 5707 Eldridge Street, to Allan Wiener, son of Mr. and Mrs. Philip Wiener, 6765 Trinity Avenue, was solemnized at Young Israel Synagogue, on Sunday, March 27, at six o'clock, by Rabbi B. Hauer, of Toronto, Ont., assisted by Cantor Z. Halperin. The bride was given in marriage by her father. Her ivory-coloured, lace gown had a poncho, sleeveless bodice, with a round neckline; and an A-line skirt, with a train extending from the shoulders. Her long veil of tulle illusion was fastened to a crown; and she carried a prayer book with white orchids, rose-buds, and pink stephanotis. Mrs. Morton Wiener, sister-in-law of the groom, was matron of honour. She wore a green, peau de soie gown, the bodice of which was beaded; also a green, beaded hat; and carried blue, and green, tinted, baby roses and carnations. Miss Mona Wiener, sister of the groom, was maid of honour. Her gown was of green chiffon; she had a matching crown; and carried a cascade bouquet of blue, and green, tinted baby roses, and carnations. Felice Reiter, aged fourteen years; and Bernice Wiesbrod, sixteen, were attendants. Each wore a shaded, green, silk gown; with green, velvet hair-bows; and carried blue, and green, tinted, baby roses and carnations. Stacey Steinberg, aged three years, cousin of the groom, was flower girl. She wore a white, and green, silk dress; and a matching hair bow; and carried a nosegay of blue, white, and yellow baby roses. Morton Wiener was his brother's best man. The ushers were: Oscar Grossman, brother of the bride; Jerry Wiener, brother of the groom; David Gillman, and Irving Steinberg, cousins of the groom; Ben Reiter, Jerry Nemeroff, Arthur Landau, and Peter Silver. White, blue, and green chrysanthemums and roses were the wedding flowers. An orchestra played. Three hundred and twenty-

five guests were received. Mrs. Grossman, mother of the bride, wore a Kelly green, beaded, peau de soie gown; with a three-quarter-length jacket lined with gold-coloured peau de soie; and a green head-band. Mrs. Wiener, mother of the groom, was in a green, chiffon, beaded gown which had a sleeveless bodice; round neckline; and matching cape; with a green head-band. Each had a corsage of pink, and blue orchids. Mr. and Mrs. Allan Wiener spent their wedding trip in New York; the bride going away in a white, silk suit; with a corsage of white orchids. They have taken up residence at 4530 Cote des Neiges Road. Here for the marriage were: Martin Gross, uncle of the bride, and daughter, Ruth; Mrs. Nora Yablon, aunt of the bride; all of Bakersfield, Calif.; Mr. and Mrs. Louis Wiener, uncle, and aunt of the groom; Mr. and Mrs. A. Weissbart, and daughter, Bernice; Mr. and Mrs. I. Rosenbaum, Mr. and Mrs. H. Zelman, Mrs. B. Hoberg, and son, Joseph; Mr. and Mrs. B. Weinberger, Mrs. S. Tullock, Mrs. A. Stulst, Mr. and Mrs. C. Stulst, Mr. and Mrs. S. Lohwoll; all of New York; Mr. and Mrs. D. Freeman, and son, Stephen, of Toronto, Ont.; and Mr. and Mrs. D. Wincapple, of Boston, Mass.

SCHNAPP-WEXLER

The marriage of Miss Donna Wexler, daughter of Mr. and Mrs. Jack Wexler, 7904 Guelph Avenue, to David Schnapp, son of Mr. and Mrs. Moe Schnapp, 5701 McAlister Street, took place at Temple Emanuel, on Saturday, March 26, at seven o'clock, by Dr. Harry Joshua Stern, Rabbi, assisted by Cantor Otto Saeren. The bride was given in marriage by her father. She wore a white, peau de soie gown which was designed with an Alencon lace bodice; round neckline; three-quarter-length sleeves; and full skirt terminating in a long train. Her long veil of tulle illusion was caught to a Juliet cap; and she carried a prayer book with white orchids, and stephanotis. Mrs. Herbert Schnapp, sister-in-law of the groom, was matron of honour, wearing an ice-blue, peau de soie gown, made with a slim skirt; and jacket. She had a blue hair-bow; and carried a cascade bouquet of white carnations. Miss Iris Kwiatt was maid of honour. Her blue, empire gown was made with a beaded neckline. Her hat matched it; and she carried white carnations. Miss Ellen Schnapp, sister of the groom; and Miss Debbie Wexler, sister of the bride, were bridesmaids. Miss Schnapp was in a blue, organza gown, trimmed with white embroidery; had a crown of white carnations; and carried a bouquet of those flowers. Miss Wexler wore a blue, taffeta gown. Her headpiece was a crown of white carnations; and she carried a bouquet of those flowers. Herbert Schnapp was best man for his brother. The ushers were: Errol Schnapp, Marvin Schnapp, Stanley Goldberg, and Philip Hoffer; all cousins of the groom; Steven Wexler, brother of the bride; and Joseph Silver. White carnations, poin-poms, and chrysanthemums, arranged with greenery, formed the setting of the wedding. An orchestra played. Two hundred guests were received. Mrs. Wexler, mother of the bride, wore a sleeveless, Swiss-embroidered, ice-blue, silk gown, cut with a slim skirt; also a petal tiara. Mrs. Schnapp, mother of the groom, wore a sleeveless, blue, silk ottoman, empire gown, fashioned with a round, beaded neckline; also a blue crown. Their flowers were corsages of white carnations. Mr. and Mrs. David Schnapp spent their wedding trip in Nassau, and Miami Beach, Florida; the bride going away in a blue, wool suit; with a corsage of white orchids. They have taken up residence at 7911 Cote St. Luc Road. Here for the marriage were: Mr. and Mrs. Moe Slack, Mr. and Mrs. Louis Slack, Mr. and Mrs. William Slack, Harry Sheinkman; all of Ottawa, Ont.; and Mr. and Mrs. Irving Thaw, of Cornwall, Ont.; all cousins of the groom.

KOTLER-FRIEDMAN

The marriage of Miss Bella Friedman, daughter of Mr. and Mrs. Harry Friedman, 1002 Dickens Circle, to Mark Lawrence Kotler, son of Mr. and Mrs. Gordon Kotler, 631 Bertrand Circle, and the late Mrs. Jannette Kotler, was solemnized at Beth Ora Synagogue, on Sunday, March 27, at six o'clock, by Rabbi Morris Halperin, assisted by Cantor Samuel B. Taube. The bride was given in marriage by her parents. She was gowned in white lace, fashioned with a fitted bodice; scoop neckline; three-quarter-length sleeves; and slim skirt finishing as a long train. Her tulle illusion veil was crowned with a flowered head-dress; and she carried a bouquet of white orchids. Miss Shirley Friedman, sister of the bride; and Miss Marcia Kotler, sister of the groom; were maids of honour. Miss Friedman wore a blue, crepe gown, with sleeveless bodice; round neckline; and slim skirt; also a blue headband. Miss Kotler, in a printed, blue, silk, gorgonette gown, had a flowered head-dress. Their bouquets were of white, and blue carnations. The bridesmaids were: Misses Joyce Weisman, Judy Neuman, Rosalie Silverberg; and Sarah Heiter, cousin of the bride; each wearing a blue, and white, silk, crepe gown, under a matching coat; and a blue-tinted rose with a veil. They carried bouquets of white, and blue carnations. Sheila Kotler, aged six years, sis-

ter of the groom, was flower girl. She wore a blue, and white, lace dress; with a blue head-band; and carried a nosegay of blue, and white carnations. Jeffrey Kotler was best man for his brother. The ushers were: David Friedman, brother of the bride; David Kotler, and Allan Kotler, brothers of the groom; Abe Heiter, and Gordon Kotler, cousins of the groom; Ian Turner, Ronald Dorfman, Morton Israel, Joseph Dickerman, and David Laing. Issie Hoffer, aged five years, cousin of the bride, was ring-bearer. White, and blue roses, and carnations were the wedding flowers. There was an orchestra. Four hundred guests were received. Mrs. Friedman, mother of the bride, was attired in a sleeveless, blue, brocade gown, made with a beaded bodice; and A-line skirt. She had a blue petal hat. Mrs. Kotler, mother of the groom, wore a blue, organza gown, worked with blue thread, under a matching coat; with a petal headpiece. Their flowers were corsages of white orchids. Mr. and Mrs. Mark Lawrence Kotler spent their wedding trip at the Nevele Country Club, in Ellenville, N. Y., the bride going away in a navy-blue, knitted suit; with a corsage of white orchids. They have taken up residence at 1740 St. Louis Street. Here for the marriage were: Mr. and Mrs. Israel Segal, and Stanley, Marvin, and Ben, of New York; Mr. and Mrs. Leon Ajzykovic, and Greta, and Gloria, of Newark, N. J.; Mr. and Mrs. Nathan Shamik, and Sheldon, Michael, and Edward, of Brooklyn, N. Y.; all cousins of the bride; Harry Milson, of Miami Beach, Florida, uncle of the groom; and Mr. and Mrs. Morris Brod, of Toronto, Ont.

APPROACHING MARRIAGES

Mr. and Mrs. David Scharf, 1400 Elizabeth Street, announce the marriage of their daughter, Miss Ruth Scharf, to Avrum Dunsky, son of Mr. and Mrs. Charles Dunsky, 6609 Cote St. Luc Road, to take place on Sunday, August 7, at six o'clock, at Shomrim Laboker Synagogue.

BIRTHS

Born, to Mr. and Mrs. Murray Bitensky (nee Stephanie Bill), 5310 Randall Avenue, on June 7, at the Jewish General Hospital, a son, Ricky Irwin; brother of Sherry Ann, aged four years; grandson of Mr. and Mrs. Walter Scheffer, 6525 Wilderton Avenue; and of Mr. and Mrs. Samuel Dikofsky, 5185 Cavendish Avenue. Mr. Scheffer held the baby during the ceremony. The godparents are Miss Marilyn Bitensky, aunt, of New York; and Warren Rill, 6525 Wilderton Avenue, uncle.

Born, to Mr. and Mrs. Dennis May (nee Pearl Aizman), 3064 Bedford Road, on May 14, at the Jewish General Hospital, a daughter, Naomi Paige; sister of Brian David, aged two and one-half years; granddaughter of Mrs. Sima May, 828 Stuart Avenue, and the late Reverend Nussyn May; and of Mr. and Mrs. Frank Mendelson, 6151 Durocher Avenue.

Born, to Mr. and Mrs. Lewis Greenfield (nee Francis Chodos), 27 Cottage Street, Monticello, N.Y., on July 3, at Monticello Hospital, a son, Howard Todd; grandson of Mr. and Mrs. Morris Chodos, 3092 Linton Avenue, Montreal; and of Mr. and Mrs.

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Albert Greenfield, of Bronx, N.Y.; great-grandson of Mr. and Mrs. Charles Feinberg, of Bronx, N. Y. Mr. Feinberg held the baby during the ceremony. The godparents are Mr. and Mrs. Archie Greenfield, of Monticello, uncle and aunt.

Born, to Mr. and Mrs. Philip Weinstein (nee Lorna Laxer, formerly of Montreal), 555 Sheppard Avenue West, Toronto, Ont., on June 30, at New Mount Sinai Hospital, a daughter, Elise Joy; granddaughter of Mr. and Mrs. Samuel Laxer, 380 Dufferin Road; and of Mr. and Mrs. Benjamin Weinstein, 480 Dufferin Road.

Born, to Mr. and Mrs. Alexander Kosman (nee Bessie Gontovnick), 7510 Euclid Road, on June 27, at the Catherine Booth Hospital, a son, Lawrence Samuel; brother of Mark, aged three years; grandson of Mr. and Mrs. Boris Gontovnick, 835 McEachran Avenue; and of the late Mr. and Mrs. Moishe Kosman. Godparents are Mr. and Mrs. Michael Burgida, 4944 Earncliffe Avenue, cousins. Ben Gontovnick, great-uncle, of Frelighsburg, Quebec, held the baby during the ceremony.

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Social Notes — Montreal

Entertaining for Miss Frayda Silver, daughter of Mr. and Mrs. Louis Silver, 725 Caven Circle, and the fiancée of Leonard Mayer Katz, son of Mr. and Mrs. William M. Katz, 5561 Borden Avenue, at a luncheon, at Desjardins Restaurant, were: Mesdames S. Schafer, 915 Trudeau Street; B. Schwartz, 905 St. Laurent Street; A. Beiloff, 11049 James Morris Street; A. Ship, 4300 Bouchette Street; L. Segal, 1141 Major Street; M. Katsky, 4934 Kent Avenue; M. Ellenbogen, 4655 Draper Avenue; G. Greenstein, 1060 De Salaberry Street; and S. Korenkrantz, 104 Hebert Street. Miss Silver, the bride-elect, in a pink, silk knitted suit, had a corsage of white carnations. Each hostess had a white, and pink carnation. The bride-to-be was presented with an electric fry pan. Present with the above were: the mother of the bride-to-be, Mrs. Edwin Grossman, 1092 Parkview Street, and Miss Phyllis Silver; sisters of the bride-to-be, and Mrs. Sydney Marovitch, 4648 Eighth Street, Chomedey, sister of the groom-to-be. White, and pink carnations and pom-poms adorned the table. The marriage will take place on September 4, at Shaare Zion Synagogue.

Mrs. Joseph Rother, 4939 Kent Avenue, was a hostess to twenty-five guests at a tea to honour her niece, Miss Marilyn Mitchell, daughter of Mr. and Mrs. Ian Mitchell, prior to her marriage to David Shapiro, son of Mr. and Mrs. Larry Shapiro, 7450 Kingsley Road. Miss Mitchell wore a turquoise-blue, and lime-coloured, linen dress; with its own jacket; and had a corsage of pink baby roses. A centerpiece of pink and white carnations, and pom-poms adorned the table.

Mrs. Samuel Goldsmith, 2816 Bedford Road, entertained fifty guests at a luncheon at the Stage Coach Inn Restaurant, for Miss Rose Marie Weissman, daughter of Mrs. Laura Weissman, 4205 Bourret Street, and the late Hersko Weissman, and the fiancée of her son, Harvey Goldsmith. Mrs. Goldsmith wore a navy-blue, silk suit; with a corsage of white carnations. Mrs. Weissman was in a black, and white silk dress; with a corsage of pink, and white roses. Miss Weissman, wearing a navy-blue silk suit, had a corsage of white

carnations. The table centerpiece was composed of red and white carnations. The marriage will take place on August 28, at Chevra T'hillim Synagogue.

Mr. and Mrs. Matthew Ram, 5008 Mira Road, celebrated the bar-mitzvah of their son, Eric, who was called to the Reading of the Law, at Shevet Achim Synagogue. He is the brother of Allan Murray Ram; and Debra, aged ten years; grandson of Mrs. Kate Ram, 496 Bloomfield Avenue, and the late Joseph Ram; and of Michael Beck, 4215 Van Horne Avenue. Kiddush was observed. Afterwards Mr. and Mrs. Ram received seventy-five guests at a buffet luncheon in the Synagogue hall. The hostess wore a white, raw silk dress; with a white, straw hat. Debra wore a pink organza dress. A blue, and white birthday cake, combined with white, and blue roses, and carnations centered the table. Mr. and Mrs. Charles Lazarus, uncle, and aunt, of Hillside, N. J., were here for the event.

Mrs. Michael Dynbort, 7450 Ostell Crescent; Mrs. Charles Lichtenfeld, 3034 Bedford Road; and Mrs. Bert Ajzenkopf, 4602 Mackenzie Street; were luncheon hostesses to sixty-five guests, for Mrs. Dynbort's niece, Miss Ruth Schur, daughter of Mr. and Mrs. David Schur, 1400 Elizabeth Street, and the fiancée of Avram Dunsky, son of Mr. and Mrs. Charles Dunsky, 6060 Cote St. Luc Road. Mrs. Dynbort wore a green, brocade suit; with a corsage of white roses. Mrs. Lichtenfeld was in green, silk suit; with a corsage of purple orchids. Mrs. Ajzenkopf, in a green, knitted suit, had a corsage of yellow roses. Mrs. Schur, wearing a navy-blue, wool suit, had a corsage of white roses. Mrs. Dunsky was in a beige, silk ensemble; with a corsage of red roses. Miss Schur, the bride-to-be, wearing a navy-blue, silk suit, trimmed with white, and white roses and pom-poms adorned the table. The marriage will take place on August 7, at Shomrim Laboker Synagogue.

ENGAGEMENTS

Mr. and Mrs. Irving Hertz, 6970 Wilderton Avenue, announce the engagement of their daughter, Miss Carolyn Hertz, to Jack N. Leitman, son of Mr. and Mrs. A. Leitman, 5723 Kincoirt Street. The marriage will take place in March, 1967.

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MEZUZA'S REVOLT

By Abraham N. Gerbovy, in Jewish Affairs

Mezuza's coming to work for us was a happy accident. A neighbour we hardly knew, pointed out our house and told her:

"An elderly couple, new immigrants from the United States, recently settled there. They are renovating and remodeling the house and undoubtedly could use some help. If you can spare some time, I suggest you see them. I am certain they will appreciate it."

She came; short, frail, darkish, the deepest pair of black eyes I ever saw and in a soft-spoken voice offered to us, complete strangers, her help. She can give us, she said, only four hours a week, Wednesday mornings — for the rest of the week she is already booked.

My wife and I regarded her with appreciation and some hesitation. Will this young Yemenite girl, a mere child, have the strength and the stamina for the heavy work presently required in our home? However, we were intrigued by her spirit of independence — she can give us just so many hours a week and no more. A sense of gratitude a stranger in a new land must feel in such circumstances and a feeling of compassion, perhaps born out of pity, seized us. We asked her to come.

It seemed that our momentary hesitation had not escaped the notice of this Yemenite child. From the very moment that she had assumed her duties at our house, Mezuza displayed unusual strength and energy, as though she was driven by an ambition to prove us wrong.

She took over. In fact, she began to lord over us; would scold us if we attempted to do anything or tried to lift something, she thought, was too heavy for our age. In no time she became so attached to us, took us into her confidence, became part of the household, that she volunteered to give us more time, during the first stages of settling, than she was willing to give anyone else. Her kindness and her willingness amazed us at times.

It is true, we, too, took to her almost immediately. From the moment she came to work for us, we treated her as one of the family. When the clock struck ten, time for her breakfast, my wife always set the table for three — we had our snack and coffee with her.

At these sessions, my curiosity was

aroused. I told her a little about our life in America and questioned her about her life in Yemen. This quickly broke down the barriers and breakfast became a social event we looked forward to with anticipation.

The first shock came, when she told us that she was not as young as we assumed; that she was in fact twenty-seven years of age, married, and a mother of five children. My wife and I were stunned.

She no longer remembers the name of the town in Yemen where she was born, she told me. She was quite young when the family settled in a village, in the southern part of the country. It was an ordinary village; the people were poor, neglected, uneducated — only a handful of Jewish families — life was difficult.

Her father, a pious, God-fearing Jew, deeply steeped in Jewish lore, worked hard, when work was to be found, as a tinsmith, to feed his rather large family. A disciplinarian, he ruled the family with an iron hand, demanded and was given obedience and respect.

Of school she knew nothing in Yemen. "Only the boys attended 'Cheder,' not the girls," she explained and her voice betrayed a slight resentment. Suddenly a mischievous smile appeared on her lips and she added:

"It was fortunate that girls were not forced to go to 'Cheder.' I still remember the Sabbath afternoons, when the elders gathered at the synagogue and the 'Melamed' examined the children in front of their fathers. Woe! was the lot of my brothers if they could not answer all the questions — once by father and again by teacher."

"But do not think that Yemen was a Paradise for girls," she hastily sought to correct a possible wrong impression. Her mother, for example, much younger than her father — she is his second wife — worked long hours, at times late into the night and almost every year enriched the family with a new addition. She can hardly remember how many children there were — not all survived. Her schooling, received at the hands of her mother, consisted of hard labour, even as a mere child and what she learned from the Arab neighbours.

Seldom did she have enough to eat. More often did she feel the pangs of hunger and the house she lived in — better not to speak of it. Little wonder that she looked forward with childish eagerness to the Sabbath. That was the one day of the week when meat, mostly chicken, was a must and she added sarcastically: "There had to be a chicken for every Jewish family, no matter how small the chicken or how large the family. Just as there had to be a bottle of Arak on the table every Friday night, for the sanctification of the Sabbath." Where it came from, she never knew. Somehow mother always provided for it. That is how she was brought up and this is the code she lives by to this day.

"Should the bottle of Arak be missing on the table on Friday night — her mother taught her and she was now trying to make me understand — it would be a sign that my mother has lost her respect for and devotion to my father. That is unthinkable in a Yemenite family."

Her father, she told me at another breakfast session, could not wait until she reached the age of fourteen.

"Why?" I asked merely to urge her to go on.

"I don't know whether you will understand this" — she answered lowering her eyes — "in Yemen a girl ripens, reaches her feminine maturity at the age of fourteen and very often even earlier. That is the time when a father of a girl begins to rejoice, becomes happy, because fortune smiles at him and the prospects are good that he will come into money."

"Come into money? How? Why?" I ask, pretending ignorance concerning the implication inherent in this strange custom of theirs. In her naïveté, she accepts my ignorance and explains:

"He sells his daughter to her future husband and thus comes into money."

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"How much were you sold for?" I ask, simulating a tone of surprise and continuing the play of ignorance. She does not answer at once, but when she does, one feels her bitterness and insult in every word:

"He sold me for only three hundred and fifty pounds." I make a feeble effort to make light of it, to ease her bitterness by saying: "A tidy sum."

"Not at all a tidy sum!" — she almost shrieks at me, eyes ablaze — "Some fathers receive as much as a thousand pounds for a daughter. And who did he sell me to? My husband is twice my age. He has already buried two wives..."

Three months after her marriage, she told me, after she composed herself a little, news reached Yemen that a Jewish State was established in their ancestral homeland. The Jews of Yemen began their long and arduous trek southward, through the desert, toward the Aden frontier. From some of them, passing through their village, Mezuza's parents learned the glad tidings and joined them on their march. From Aden they were brought to Israel, she tells me "on the Wings of the Iron Eagle."

In Israel a new world opened up for Mezuza, a strange but beautiful world. This is no longer Yemen, Mezuza muses. Life here is different and she was determined that she too would become different. She would try to accommodate herself to this new life — at first not completely, but at least in some respects.

Over the objections of her husband, who also enlisted the help of

her father in this, she joined an "Ulpan" to learn Hebrew. From her contacts with Ashkenazi families, she learned to demand more from life — for herself and especially for her children.

Her resentment against her father, who sold her for only three hundred and fifty pounds, grew into an overall revolt against the inhuman and outmoded institution of selling a marriageable daughter. Even before she



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Mr. and Mrs. Albert Holtzman, 5865 Decelles Place, announce the marriage of their daughter, Miss Estelle Holtzman, to Sydney Backman, son of Mr. and Mrs. Jack Backman, 4865 Jeanne Mance Street, to take place on Sunday, August 7, at half-past twelve o'clock, at Anshei Ozeroff Synagogue.

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TORONTO ENGAGEMENTS

Mr. and Mrs. Max Reibenberg, 7 Denmark Crescent, announce the engagement of their daughter, Miss Carol Reibenberg, to Salomon Crespi, son of Mr. and Mrs. Mario Crespi, of Cali, Colombia.

The marriage of Miss Vivian Saginur, daughter of Reuben Saginur, 6692 Wilderton Avenue, and the late Mrs. Mindel Saginur, to Mosy Frojmovic, son of Mrs. A. Zylberberg, 8107 Sturt Avenue, and the late M. Frojmovic, will take place on Sunday, August 7, at six o'clock, at Beth Hillel Synagogue. Mr. Frojmovic received

Mr. and Mrs. Samuel Feigen, 2075 Johnson Street, announce the marriage of their daughter, Miss Barbara Mae Feigen, to Seymour Solomon, son of Mr. and Mrs. Harry Solomon, of Long Island, N. Y., to take place on Sunday, July 31, at half-past six o'clock, at Shomrim Labaker Synagogue.

(Resort Advertisements are on Pages Two, Four, Five and Six)

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MEZUZA'S REVOLT

(Continued from Page Three)
became aware that there was a law against this, she vowed that no daughter of hers would ever be "sold"; that all of her children would receive a proper education at the Government Public Schools.

Her husband disagreed. "The Government Schools, he claimed, are too lax in religious instruction. She proposed a compromise: All children attended Public School, after school hours the boys attended "Cheder" — she will work to help pay for their religious education. Thus, at least on this score, peace was restored.

She also revolted against the institution of large families. Five children, she decided, were enough. The older generation, however, was resentful. Mother on the one hand and mother-in-law on the other, complained bitterly. "It has been a long time since you bore a child," they would press on every occasion.

One day she took her mother into her confidence and told her of her decision. The old woman reacted vehemently — argued, threatened, pleaded and finally calmed down. But mother-in-law proved to be a problem. Once, after a rather heated argument on the subject, Mezuza, in anger, blurted out:

"Let's face facts, your son is already an old man . . ."

However, true to tradition, every Friday night there is a bottle of Arak on the table, even if she has to skimp and deprive the children — her husband's wage is only that of a unskilled labourer. But when her father — now too old for work and retired on a small pension — forces her mother to work daily in an orange grove, to provide him with a bottle of Arak every day, Mezuza protests angrily and loudly.

(Resort Advertisements are on Pages Two, Four, Five and Six)

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MARKS
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Mezuza developed a social consciousness. Her sphere of interest has become enlarged. She joined the Parent Teachers Association of the school her children attend. She has become interested in the Association for the Prevention of Cancer. Her native intelligence helps her to understand and meet the problems of today.

More than once these questions crossed my mind: What would Mezuza be like if she had the benefits of a worldly education and had her start in life in a civilized land? Is she the exception or are there many such Mezuza's amongst the rather large Yemenuite community in Israel? I often wondered, why has she become so attached to us? In what way are we so different from all of the others? Why does she rely so much on my wife, looks up to her as her teacher and guide?

She hangs on every word my wife

utters. Learns from her to prepare, for us usual, simple, for her unusual and exotic, meals. She will never leave the house before saying "Shalom" to me. Should I happen to be occupied behind closed doors, at work in my study, she would hesitate, ask my wife if I could possibly be disturbed for a second so that she could tell me "Shalom." Try as I might, I could not fathom the mystery.

A short time ago, when the alterations had more or less been completed, we decided it was time to spread our wings. We took a trip and visited an old and dear friend, an Israeli. On entering his home, I instantaneously became absorbed by a painting on the wall.

The artist, unknown to me, seemed to have captured on canvas the most characteristic, delicate facial expressions of an old Yemenuite — the vibrant colour of his skin, the mystic glint in his eyes, the typical smile on his

lips — with so much sympathy and understanding that the picture lives and breathes. I could not tear myself away from it.

I do not remember how long I stood, riveted as in a trance, before this unusual masterpiece, when I suddenly became conscious of my friend's voice:

"Do you like it that much?"

"Who wouldn't? — I heard myself say — 'Why is the painter? Where did you get it?'"

"A fellow I met in the army painted it. I had done him a favour and he gave it to me. By the way, I owe you a 'welcome' present. Your settling in Israel is for me a happy occasion —" he said and without hesitation removed the painting from the wall — "Since you admire it so much, it would give me great pleasure if you will accept it as my 'welcome' gift to you."

I protested meekly, as people usual-

ly do under such circumstances, for the sake of politeness and in the hope that the protest would not be taken too seriously. It wasn't.

Overjoyed by my good fortune, I hugged my coveted treasure all the way home, found a prominent place for it and hung it up with a great deal of pride.

Since then we noticed that our Mezuza, every once in a while, steals a glance in the direction of our newly acquired masterpiece. One day my wife found her staring admiringly at the picture and asked her: "Do you like it?"

"Very much —" Mezuza replied — "it is beautiful. You know, he reminds me so much of my uncle, he looks so much like him, that I have a feeling he is standing right here in front of me." She hesitated for a moment and then turning to my wife said: "I must tell you a secret. I already told my husband that you too

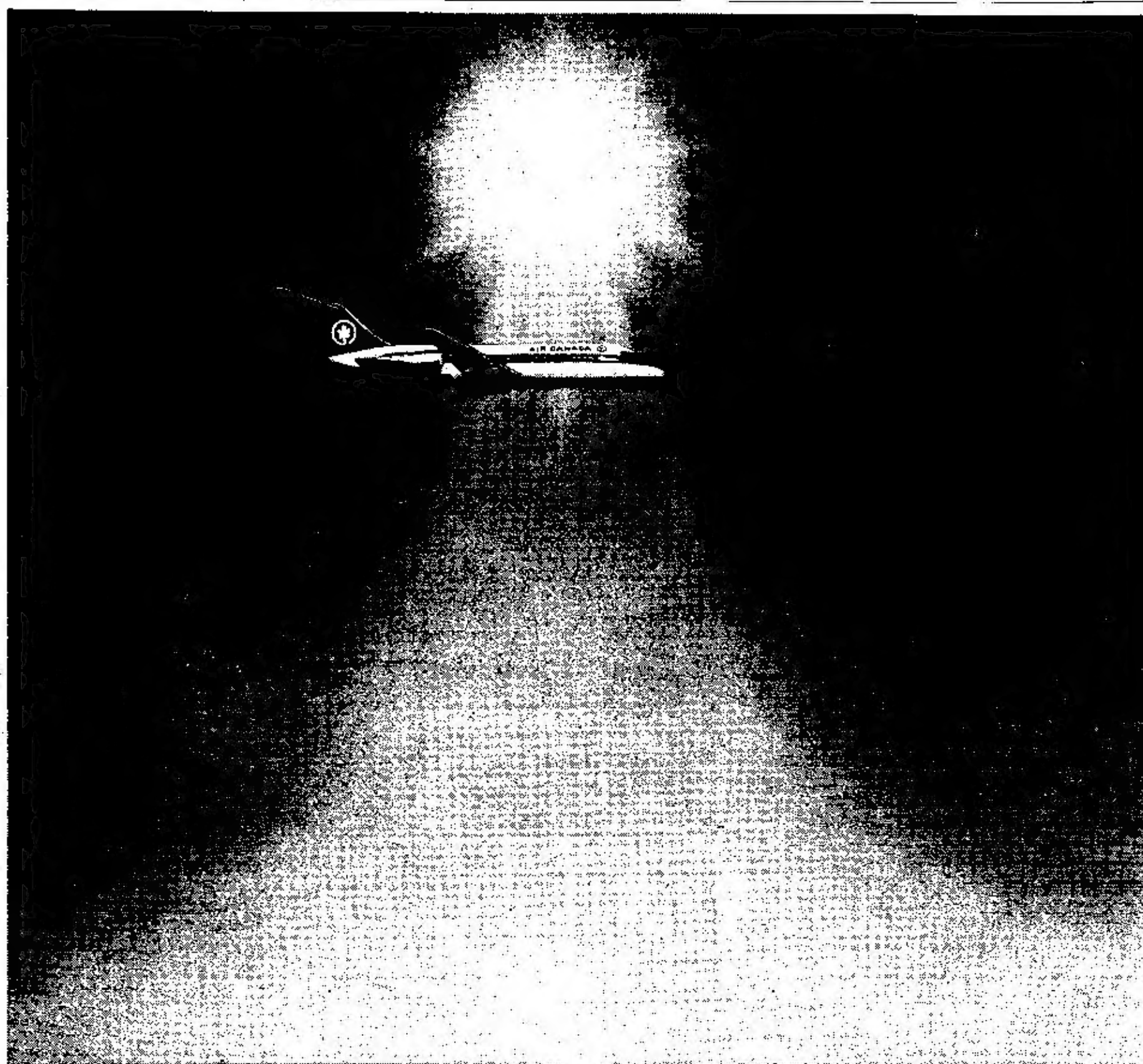
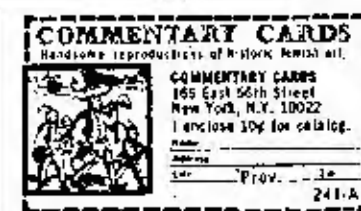
are married to a Yemenuite."

My wife was amused: "You are mistaken, Mezuza. Many people are misled by my husband's somewhat darkish skin and make the same mistake. However, if he were a Yemenuite, I can assure you I would love him and respect him just as much as I do now, but believe me, he is not a Yemenuite, I know it."

Mezuza fixed my wife with a knowing look and a mysterious smile:

"No, Madame, I am afraid it is you who are mistaken. You don't know, but we — we can recognize our people . . ."

And thus I became a Yemenuite . . .



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AIR CANADA

Social Notes—Toronto

Mrs. George Morris, 82 Cadillac Avenue; and Mrs. Sidney Eisen, 42 Meadowbrook Avenue, are visiting with their children, Mr. and Mrs. Lawrence Robert Morris (nee Carol Eisen), of London, England, where Mr. Morris is attending the Imperial College, and is taking post-graduate work in electrical engineering.

Mr. and Mrs. Jack Miller and Joel and Ted Miller, and Myra, formerly of 314 Rushton Road, have moved to their new home, at 30 Stormont Avenue.

Miss Carol Reiberg, daughter of Mr. and Mrs. Max Reiberg, 7 Denmark Crescent, is visiting with Mr. and Mrs. Marie Crespi, of Cali, Colombia, the parents of her fiancé, Salomon Crespi.

Mrs. A. R. Spector, 18 Connaught Circle, visited her brother-in-law, and sister, Mr. and Mrs. Myer Schwartz, of Montreal, Quebec.

Mr. and Mrs. D. Freiman, and son, Stephen, 306 Hillhurst Boulevard, were in Montreal, Quebec, for the marriage of Miss Helen Grossman, daughter of Mr. and Mrs. Isaac Grossman, 5707 Eldridge Street, to Allan Wiener, son of Mr. and Mrs. Philip Wiener, 5565 Trinity Avenue, at Young Israel Synagogue.

Mr. and Mrs. Wolff Dorf, of New York, visited with their son-in-law and daughter, Mr. and Mrs. Arthur Feig, 797 Finch Avenue West, on the occasion of the birth of their grandson, Yitzhak Ori Jeffrey.

Mr. and Mrs. S. Vogel, formerly of 14 Stuyvesant Avenue, have taken up new residence at 42 Clifton Avenue.

Mr. and Mrs. S. Schneider, formerly of 19 Roum Crescent, have taken up new residence at 56 Munro Boulevard.

Mr. and Mrs. M. Averbach, formerly of 150 Fairholme Avenue, have taken up new residence at 15 Rockford Road.

Miss Evelyn Goldstein, 700 Briar Hill Avenue, is on a two-week vacation to Grossinger's, in Perendale, N. Y., having gone via Air Canada.

In Detroit, Michigan, to be present at the unveiling of a headstone, in memory of Samuel Wiseman, of Detroit, Michigan, were: Mrs. Helen Wiseman, 1652 Bathurst Street, his mother; Benjamin Wiseman, 1652 Bathurst Street, his brother; Mr. and Mrs. Hyman Barron, and Harvey Barron, 47 Nash Road; Mr. and Mrs. Morris English, 90 Bellevue Avenue; Mr. and Mrs. Samuel Birnbaum, and Miss Donna Birnbaum, 1001 Eglinton Avenue West; and Mr. and Mrs. Samuel Levine, 1667 Bathurst Street, uncles and aunts; Louis Levine, 95 Baycrest Avenue; and Max Levine, 97 Baycrest Avenue, cousins.

Mrs. Fanny Nusselman, of Montreal, Quebec, visited her grandchildren, Mr. and Mrs. Jerry Citron, and daughter, Shelby Elan, 707 Finch Avenue West.

Samuel Polan, 203 Haddington Avenue, returned from a holiday to Kiev, Russia, where he visited with his relatives and friends, whom he had not seen since 1922.

Mrs. Benjamin Eilenberg, 125 Borden Street, is on a two-week vacation to Crystal Beach, Ontario.

Mrs. Annie Letman, 120 Shelbourne Avenue, was in Montreal, Quebec, for the marriage of Miss Sharon Connerberg, daughter of Mr. and Mrs. Louis Cooperberg, 4962 Borden Avenue, to Max Sherman, son of Mr. and Mrs. Morris Sherman, 120 Shelbourne Avenue, Toronto, at Adath Israel Synagogue.

Mr. and Mrs. Tony Ohornick (nee Eve Greenblatt), and Susan, Esther, Howard and Jeffrey, formerly of 304 Truman Road, have taken up new residence at 153 Roywood Drive.

Mr. and Mrs. Herman Gottesman and Irving, Allan, Robert, Steven, Michael and Debbie, 238 Torrens Avenue, are on a six-week vacation, at Jackson's Point, Ontario.

R. Kingsten, formerly of 1216 Bathurst Street, moved to 4190 Bathurst Street.

Mr. and Mrs. Hyman Barron, and Harvey, formerly of 217 Ava Road, have moved to a new home at 47 Nash Drive.

David Burstyn, 71 Shelbourne Avenue, returned from two weeks, spent in New York and Washington, D. C.

Mrs. Molly Leibowitz, 17 Southbourne Avenue, held a Ben-Zucher at her home, to honour the birth of her first grandson, Mark Stephen, son of Mr. and Mrs. Chaim Steinfeld, 6030 Bathurst Street. Those present were: Mr. and Mrs. David Wayne, 814 Gorrard Street East; Mrs. Ann Golomb, 271 Castlefield Avenue; Mr. and Mrs. Benjamin Walters, 140 Caribou Road; and Mr. and Mrs. Harry Walters, 100 Tavistock Road, all uncles and aunts; Mr. and Mrs. Rubin Farberman, 14 Marwell Street; Mr. and Mrs. A. Picov, 14 Marwell Street; Mr. and Mrs. Harry Mendelson, 41 Pannahill Road; cousins; Mr. and Mrs. Alexander Rabinowitch, 19 Southbourne Avenue; and Mr. and Mrs. A. Brown, 22 Southbourne Avenue.

Miss Renee Yurman, daughter of Mr. and Mrs. Samuel Yurman, 15 Northmount Avenue, fiancée of Barry Seigel, son of Mr. and Mrs. Morris Seigel, 46 Shalimar Boulevard, was guest of honour at a bridal luncheon, at which three hundred guests were present. The marriage will take place on September 6. Seated at the bride's table, were: Mrs. Samuel Yurman, mother of the bride-elect; and Mrs. Morris Seigel, mother of the groom-to-be; Mrs. Toby Yurman, 3905 Bathurst Street; and Mrs. Rose Dennis, 1506 Bathurst Street, grandmothers of the bride-elect; Mrs. Samuel Wortzman, grandmother of the groom-to-be; Miss Ruth Yurman, sister of the bride-elect; and Misses Cheryl and Beverly Seigel, sisters of the groom-to-be.

Mr. and Mrs. Harry Goldberg, 102 Brookview Drive, celebrated their thirty-fifth wedding anniversary at a surprise buffet dinner party, given in their honour, by their sons-in-law and daughters, Mr. and Mrs. Roy Snider (Harbar), 28 Mackay Street; and Dr. and Mrs. Samuel Birnbaum (Grace), 1 Viamede Crescent, given at the home of the latter. They have five grandchildren: Heather and Daniel Snider; and Rhonda, David and Neil Birnbaum. Eighty guests were present, those from out of town being: Samuel Goldman, uncle; Mr. and Mrs. Irving Goldman, Mr. and Mrs. Phillip Goldman, Mr. and Mrs. Joseph Shapiro, and Mrs. Allan Weinberg, cousins, all of Buffalo, New York.

Mr. and Mrs. Chasel Fruitman, 414 College Street, celebrated their fiftieth golden wedding anniversary, with a dinner party given in their honour at Beth Ralom Synagogue by their son and daughter-in-law, Mr. and Mrs. Joseph Fruitman, 174 Clifton Avenue; and their son-in-law and daughter, Mr. and Mrs. Arthur Marcus, of London, Ontario. They have five grandchildren: Mel Fruitman, 81 Gambelle Crescent; and Miss Carolyn Fruitman; Gerald, Martin and Perry Marcus; and one great-grandson, Eric Lawrence Fruitman. Mrs. Chasel Fruitman wore a gold-coloured lace gown, and carried a nosegay of white orchids. Mrs. Joseph Fruitman wore a mint-green, beaded and brocade, gown; and had a corsage of yellow roses. Mrs. Arthur Marcus wore a turquoise-blue, silk jersey gown; with a corsage of pink and turquoise-blue tinted roses. One hundred and fifty guests were present. Israel Fruitman, 155 Cockfield Avenue, Chasel Fruitman's brother, asked the blessing. Mel Fruitman, grandson, was master of ceremonies. Chasel Fruitman presented his wife with a gold wrist watch. A ceremony took place to commemorate their fiftieth wedding anniversary; Rabbi Aaron Zimmerman officiating, assisted by Cantor Shalom Weinstein. The head-table was decorated with a tiered, white and gold-coloured wedding cake; and arranged with centre-pieces of roses, carnations, chrysanthemums, daisies and gladioli, in assorted colours, on standards; and set with golden candelabra. Out-of-town guests were: Mrs. Malka Schechter, of Los Angeles, California; and Mrs. Irene Fruitman, of Miami Beach, California. Mr. Fruitman's sisters-in-law, Mr. and Mrs. Jack Steinberg, of Sudbury, Ontario; Mrs. Fruitman's brother-

A. Schechter, of Hamilton, Ontario; Mrs. Fruitman's brother and sister-in-law, Mr. and Mrs. S. Blatt, and Ellen and Nancy, of Rochester, New York; Mr. and Mrs. J. Seigel, and Mark and Sharon, of London, Ontario; and Mr. and Mrs. A. Feldman, of Hamilton, Ontario.

APPROACHING MARRIAGES

The marriage of Miss Elaine Weiss, daughter of Mr. and Mrs. Joseph J. Weiss, 8 Baintree Court, to Norman Stuart Golden, son of Mr. and Mrs. Joseph A. Golden, of Harrison, New York, will take place on August 14, at half-past five o'clock, at Beth Emeth Bais Yehuda Synagogue.

MARRIAGES

SWIMMER-GALPERIN

The marriage of Miss Eileen Frances Galperin, daughter of Mr. and Mrs. Louis Galperin, 18 Cedarcroft Boulevard, to David Swimmer, son of Mr. and Mrs. Morris J. Swimmer, 35 Cedarcroft Boulevard, was solemnized at Beth Emeth Bais Yehuda Synagogue, on July 3, at five o'clock, by Rabbi Joseph Kelman. The bride was given in marriage by her parents. She wore a beaded, white, silk shantung, sheath gown; with a round neckline; a beaded, sleeveless bodice; and a straight skirt. The gown's own detachable cape shaped to a long train. A finger-tip veil of tulle illusion was placed by a tiara of seed pearls. The bride carried a bouquet of baby orchids, on a fan, trimmed with clinging ivy. Mrs. Edward Rose, of Port Arthur, Ontario, sister of the bride, was matron of honour. She wore a strawberry-red, empire gown; with a tiara head-dress; and carried a basket bouquet, of red and white roses. Mesdames Stephen Messinger, cousin of the bride; Harvey Rubenstein and A. Stolitz; and Misses Sharon Swimmer, cousin of the groom, and Elaine Kislik, were bridesmaids. Mesdames Stephen Messinger and Harvey Rubenstein, and Miss Elaine Kislik, wore aquamarine-blue, silk shantung gowns; and had flower-head-pieces, surrounded by veiling; and they carried bouquets of varied, seasonal flowers. Mrs. A. Stolitz, and Miss Sharon Swimmer wore fuchsia-shaded, silk shantung gowns; and similar head-pieces; and they carried similar bouquets. Louise Swimmer, cousin of the groom, was flower girl. She wore an aquamarine-blue, organza dress; and she carried a basket of rosebuds in varied colours. Herschel Kaser was best man. Edwin Rose, of Port Arthur, Ontario, brother-in-law of the bride; Howard Zidenberg, of Los Angeles, California, cousin of the bride; Michael Kates, and Harvey Rubenstein, were ushers. Stephen Galperin, nephew of the bride, was ring-bearer. Red and white roses, and aquamarine-blue-tinted carnations, were the wedding flowers. Mrs. Louis Galperin, mother of the bride, wore an aquamarine-blue, beaded, silk shantung, tunic gown; with a flowered head-piece; and a baby orchid wristlet. Mrs. Morris J. Swimmer, mother of the groom, wore a fuchsia-shaded, silk, chiffon gown; with a beaded top; with a flowered head-piece; and a wristlet of baby orchids. Mrs. Charles Galperin, 522 Fairlawn Avenue, grandmother of the bride, wore a blue, silk shantung gown; with a beaded bodice; and a white orchid corsage. Mrs. Rose Swimmer, 30 Estherbrook Avenue, grandmother of the groom, wore a turquoise-blue, gown; with a beaded top; and a white orchid corsage. Mr. and Mrs. David Swimmer spent their wedding trip in Nassau, Bahamas, the bride travelling in a two-piece, ivory-coloured, linen suit; and a cream-coloured orchid corsage. They have taken up residence at 3 Estherbrook Avenue. Out-of-town guests were: Mr. and Mrs. Samuel Zidenberg, and Edward, Howard, and Sharon; Mrs. Samuel Bull, and Frances and Ellen, all of Los Angeles, California; Mr. and Mrs. Harry Smith, of Forest Hill, Ontario; Mr. and Mrs. Hyman Galperin, of Little Neck, New York; Mr. and Mrs. N. Holsman, of Bronx, New York, all uncles and aunts; Mr. and Mrs. Edwin Rose and Geraldine and Judith, of Port Arthur, Ontario, brother-in-law and sister of the bride; and Mr. and Mrs. J. Galperin, of Little Neck, New York, cousins of the bride; Mrs. I. Dunn, Mr. and Mrs. Morris Greenberg, and Sheryl, of Detroit, Michigan; Mr. and Mrs. Louis Cherny, of Peterborough, Ontario, uncles and aunts of the groom; Mr. and Mrs. Melche Immerlich, and Rebecca and Arri, of Brooklyn, New York; and Mr. and Mrs. Louis Lami, of Chicago, Illinois, cousins of the groom; and Mr. and Mrs. I. Cherniak, of New York.

IT'S TRAVEL AND VACATION FUN-TIME!

BIRTHS

Born, to Dr. and Mrs. Saul Kendl (nee Yetta Solnik), 31 Laureleaf Road, on July 2, at the New Mount Sinai Hospital, a daughter, Dana Michele; sister of Neil, aged six and one-half years; David, three and one-half; and Darren, two and one-half; grand-daughter of Mr. and Mrs. Morris Solnik, 105 Viewmont Avenue; and of Mr. and Mrs. Louis Kendl, 560 Sheppard Avenue West; great-granddaughter of the late Mr. and Mrs. Zelik Solnik.

Born, to Mr. and Mrs. Max Berg (nee Barbara Elder), 39 Peverell Hill Road North, on July 4, at the Grace Hospital, a son, Daniel Stuart; brother of Sandi, aged thirteen years; and of Dwight, four; grandson of Mrs. Jean Elder, of Grand Prairie, Alberta; and of the late Mr. and Mrs. Samuel Zidenberg. Godparents are Mr. and Mrs. Frank Yaffa, 100 Raglan Avenue. Morris Starr, 3270 Bathurst Street, held the baby during the ceremony.

Born, to Mr. and Mrs. Jerry Mandel (nee Annette Kopita), 290 Homewood Avenue, on June 21, at the New Mount Sinai Hospital, a son, Kenneth Sean; brother of Cory, six years; and of Robin, four and one-half years; grandson of Mr. and Mrs. M. Kopita, of New York; and of Mrs. Samuel Diamond, 560 Sheppard Avenue West; and Max Mandel, 84 Baycrest Avenue. Godfather is Jules Diamond, 560 Sheppard Avenue West, step-uncle. Max Mandel, 84 Baycrest Avenue, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Arthur Sandler (nee Jacqueline Rose), 5050 Bathurst Street, on June 9, at the Grace Hospital, a son, Kevin Louis; brother of Stephen, aged three years; grandson of Mr. and Mrs. S. Rose, 395 Brook Avenue; and of Mr. and Mrs. Michael Sandler, 156 Old Forest Hill Road; great-grandson of Mrs. Rose Rose, 395 Brook Avenue; and of Mrs. Mary Simkin, 156 Old Forest Hill Road. Godparents are Mr. and Mrs. Ralph Goldman, 81 Rockford Road, uncle and aunt. S. Rose, grandfather, held the baby during the ceremony.

DEATHS

Max Birnbaum, 19 Almont Road, died on June 20, at the New Mount Sinai Hospital, at the age of fifty-eight years. He is survived by his wife, Mrs. Dora Birnbaum; a son, Philip Birnbaum, 3880 Bathurst Street; and a daughter, Mrs. Cyril Weiner (Shirley), of Buffalo, New York; two grandchildren, Jori and Scott Weiner; a brother, Samuel Birnbaum, 1001 Eglinton Avenue West; and four sisters: Mrs. Hyman Barron (Esther), 47 Nash Drive; Mrs. Helen Wiseman, 1652 Bathurst Street; Mrs. Samuel Levine, 1667 Bathurst Street; and Mrs. Morris English (Rochman), 90 Bellevue Avenue. Rabbi David Monson officiated at the funeral service. Interment was at the Drildzer Section, of Daves Road Cemetery. Shiva was at the home, Mr. Birnbaum was a member of the Drildzer Synagogue Young Men's Association.

Eli Manella, died on June 22, at the Baycrest Hospital, at the age of eighty-five years. He was the widower of Mrs. Sarah Manella; and is survived by two sons: Louis Manley, 2500 Bathurst Street; Jack Manley, 58 Corwin Crescent; and a daughter, Mrs. Jack Green (Dora), 107 Kennard Avenue. He was the father of the late Mrs. I. Spedang (Ethel). He is survived by eight grandchildren: Melvin Manley, 515 Chaplin Crescent; Paul Manley, 2500 Bathurst Street; and Mrs. Arthur Gryfe (Doreen), 5 Fraserwood Avenue, children of Mr. and Mrs. Louis Manley; Fern and Neil, children of Mr. and Mrs. Jack Green; and five great-grandchildren, Sharon and Rivka Gryfe; Heather and Leslie, children of Mr. and Mrs. Cecil Green; and Cheryle Ann, daughter of Mr. and Mrs. Sidney Green. Rabbi Walter S. Wurzbarger, officiated, at the funeral service at College Memorial Chapel. Interment was at the Keltzer Synagogue and Shloyma Hamin Section of Bathurst Lawn Cemetery. Shiva was at the home of his son and daughter-in-law.

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Mr. and Mrs. Louis Manley, 2500 Bathurst Street.

Mrs. Rose Spector, 85 Prince Charles Drive, died on May 28, at the Branson Hospital, at the age of fifty-five years. She is survived by her husband, Morris Spector; three sons, Marvin Spector, 10 Cascaden Drive; Allan Spector, 1524 Lawrence Avenue West; and Aaron Spector, 85 Prince Charles Drive; one daughter, Mrs. S. Librach (Evelyn), 9 Stormont Avenue; four grandchildren, Clifford, Bonnie, Mark and Richard Librach; two sisters, Mrs. A. Silverman (Anne), and Mrs. I. Kleinman (Bertha), both of St. Catharines, Ontario. Rabbi M. Burak officiated at the funeral service. Interment was at the Beth Jacob Section, Wilson Avenue Cemetery. Shiva was at the home, Mrs. Spector was a member of Beth Jacob Sisterhood.

Nathan Wolk, 33 Acton Avenue, died on July 9, at the age of fifty-two years. He is survived by his wife, Mrs. Fay Wolk; three sons, Garry Wolk, Stephen Wolk and Lawrence; and a daughter, Miss Lynda Wolk, all at home; his mother, Mrs. Yetta Wolk, of Omaha, Nebraska; and one brother, Samuel Wolk, of Youngstown, Ohio; and three sisters, Mrs. Leo Freed (Sadie), of Albuquerque, New Mexico; Mrs. Jules Novak (Evelyn), of Omaha, Nebraska; and Mrs. H. Feintech (Gloria), of Omaha, Nebraska. Rabbi Joseph Kelman officiated at the funeral service. Interment was at the Independent Workmen's Circle Section, Mount Sinai Memorial Park. Shiva was at the home, Mr. Wolk was a member of the Beth Emeth Bais Yehuda Synagogue; and of the Independent Workmen's Circle.

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TORONTO MEETINGS

★Miss Evelyn Siwek, 16 Southgate Avenue, attended a Bnai Brith convention, at Kerhonkson, New York. Miss Siwek is the fellowship chairman of Bnai Brith Girls, of Toronto, part of the Bnai Brith Youth Organization.

★Mrs. Robert Strom, 52 Montessor Drive, was elected third vice-president of Bnai Brith, District Twenty-two, at the annual convention held at the Concord Hotel, Kiamasha Lake, New York.

★ JEWISH HOME FOR THE AGED ★

And Baycrest Hospital: The new ten-storey building will house four hundred and twenty-five residents, and will care for three hundred and fifty aged in the day care program. It will be ready for occupancy in September. The conversion of the existing building to Baycrest Hospital, will commence in the fall; and Baycrest will be expanded from eighty-seven, to two hundred beds, at a cost of two and one-half million dollars. On the building committee are: Abraham Berlin, 141 Strathearn Road; Ephraim Diamond, 11 Dempsey Crescent; Ralph Gruber, 240 Oriole Parkway; A. Ginsberg, 2500 Bathurst Street; Harry Hyde, 185 Hillhurst Boulevard; Dr. Charles Markson, 1603 Bathurst Street; A. Posluns, 87 Old Forest Hill Road; I. Waltman, 85 Fifeville Crescent; Harry Wolfson, 318 Vesta Drive; Mrs. M. S. Till, 780 Eglinton Avenue West; A. Levine, 500 Avenue Road; and Norman Schipper, 180 Coldstream Avenue.

★Miss Sharon Mildred Abel, daughter of Mr. and Mrs. A. L. Abel, 17 Danby Avenue, graduated from the University of Toronto, with the bachelor of arts degree, with honours majoring in psychology. She is the sister of Mrs. Robert Brill (Carol), 219 Times Road; granddaughter of Mr. and Mrs. Alexander Bakerspigel, 3890 Bathurst Street.

ADOPTIONS

Mr. and Mrs. Murray Weisbart (nee Sheila Sue Karalnick), 3690 Bathurst Street, announce the arrival of their chosen daughter, Alana Robin; granddaughter of Mr. and Mrs. Morris Karalnick, 21 Letchworth Crescent; and of Mr. and Mrs. Albert Weisbart, 132 Elm Ridge Drive; great-granddaughter of Mrs. Ida Karalnick, 338 Wilson Avenue.

CLASS IN COOKERY

COFFEE ICE CREAM ECLAIRS

one-half cup butter or margarine	one cup all-purpose flour (sifted)
one cup boiling water	four eggs
one quart coffee ice cream	icing sugar

Melt butter or margarine in a saucepan with water. Bring to a boil. Lower heat. Add flour all at once, stirring rapidly. Cook and stir until mixture leaves sides of pan and gathers around spoon in a smooth compact mass. Remove from heat. Add one egg at a time, beating after each addition. Continue beating until mixture looks satiny and breaks off when spoon is raised. Drop by rounded tablespoons, about two inches apart, on ungreased baking sheets. With a small spatula shape each mound into a rectangle about four inches long and one inch wide, rounding sides, and piling dough on top. Bake at 375 degrees about thirty minutes or until deep golden brown and puffy. Cool on cake rack. Cut each éclair in half lengthwise. Fill with coffee ice cream between halves. Store in freezer until ready to serve. Serve with hot chocolate sauce or sprinkle with icing sugar.

Mrs. Manuel Litwin,
790 Devonshire Road, Montreal.

POPPY SEED COOKIES

four eggs	one-half cup oil
one-quarter pound shortening	one cup orange juice
one teaspoon salt	one cup sugar
vanilla to taste	one-eighth cup poppy seeds
four cups sifted flour	two teaspoons baking powder

Beat eggs, add all ingredients, except flour and baking powder. Refrigerate for two hours. Add flour and baking powder sifted together. Drop by teaspoonful onto a well-greased cookie sheet. Bake at four hundred degrees, until brown. Makes six dozen cookies.

Mrs. J. Goldstein,
138 Sellers Avenue, Toronto.



Sabbath Candles will be kindled on

Friday, July 29, at 8.11 p.m., D.S.T., in Montreal
Friday, July 29, at 8.28 p.m., D.S.T., in Toronto
Friday, August 5, at 8.01 p.m., D.S.T., in Montreal
Friday, August 5, at 8.19 p.m., D.S.T., in Toronto



Elul 1, 5726, falls on Wednesday, August 17

BIRTHS

Born, to Mr. and Mrs. Sydney Wagman (nee Ronnie Rotstein), 40 Arlston Drive, on July 4, at the New Mount Sinai Hospital, a son, Zalik Mandel; brother of Jeffrey, aged ten years; David, eight; and Gayle, five; grandson of Mr. and Mrs. Max Rotstein, 661 Arlington Avenue. Godparents are Mr. and Mrs. Joseph E. Wagman, 19 Alexandra Wood, great-uncle and great-aunt. Max Rotstein, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Bernard Stepan (nee Eunice Isaacman), 5 Brantley Crescent, on July 4, at the New Mount Sinai Hospital, a daughter, Carol Ellen; granddaughter of Mr. and Mrs. Samuel Isaacman, 48 Baycrest Avenue; and of Mr. and Mrs. Harry Stepan, 83 Shelbourne Avenue.

Born, to Mr. and Mrs. Edward Pollock (nee Linda Eisen), 546 Sheppard Avenue West, on June 28, at the New Mount Sinai Hospital, a son, Michael Darren; grandson of Mr. and Mrs. J. Eisen, 100 Brookview Drive; and of Mr. and Mrs. Jack Pollock, 15 Shalimar Boulevard; great-grandson of Mr. and Mrs. B. Pollock, 2 Ridelle Avenue. Godparents are Harry Eisen, 55 Northover Road, uncle; and Mrs. Gary Snider, 21 Kinnarick Crescent, aunt. B. Pollock, great-grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Philip Weinstein (nee Lorna Laxer), 535 Sheppard Avenue West, formerly of Montreal, Quebec, on June 30, at the New Mount Sinai Hospital, a daughter, Elise Joy; granddaughter of Mr. and Mrs. Samuel Laxer, 380 Dufferin Road; and of Mr. and Mrs. Benjamin Weinstein, 480 Dufferin Road, all of Montreal.

Born, to Mr. and Mrs. Irwin Goldkind (nee Betty Wronzberg), 4350 Bathurst Street, on June 29, at the Women's College Hospital, a son, Ronald Howard; grandson of Mr. and Mrs. Nathan Goldkind, 31 Fraserwood Road; and of Mr. and Mrs. S. Wronzberg, 155 Major Street; great-grandson of Mrs. Cynthia Goldkind, 331 Markham Street. Godparents are Mr. and Mrs. I. Greenwald, 382 Hillmount Avenue, uncle and aunt. S. Wronzberg, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Larry Lewis (nee Marcia Swartz), 11 Sunnycrest Road, on June 25, at the Branson Hospital, a son, Jeffrey Todd; brother of Jacqueline, aged four years; and Lori, two; grandson of Mr. and Mrs. Max Swartz, 10 Westover Hill Road;

and of Mrs. Sarah Lewis, 253 Codrington Avenue; great-grandson of Mrs. Ida Rollenberg, of Brooklyn, N. Y. Godparents are Mr. and Mrs. Irving Kurtzer, 68 Baycrest Avenue, great-uncle and great-aunt. Samuel Gluckstein, 58 Burncrest Drive, great-uncle, held the baby during the ceremony.

BONN ENVOY

(Continued from Page One)
Oder-Neisse border with Germany. Bonn's view is that Germany's borders cannot be determined pending a peace treaty formally ending World War II.

An editorial in a Hebrew-language newspaper was noted in a West German newspaper and reprinted in Israel. The speech soon received wide coverage in Israel. The Government decided not to comment.

Editorial comment focused on the "confidence" or "arrogance" of Mr. Pauls and his "mixture of proachment and stricture." There was a feeling that West Germany's recovery and political importance had little to do with the feelings of those who had experienced wartime German policies.

When the Government in Bonn backed up the speech, the criticism mounted in Israel. As the Ambassador was about to sail off for seven weeks home leave, says the New York Times, he was quoted as follows: "In the relations between Israel and Germany, the expression of criticism is not a unilateral right of Israel. You will just have to get used to the fact. I am permitted to defend the policies of my country. If your Ambassador in Bonn can do it, why should it be forbidden to me?"

TWENTY-ONE RABBIS

(Continued from Page One)
Soviet Jews has agitated Jewish organizations abroad for years. Last April, American Jewish leaders, meeting in Congress Hall in Philadelphia, adopted a six-point

"Declaration of Rights for Soviet Jewry."

The declaration urged the Soviet Government to grant the Jewish community full minority rights and to permit Soviet Jews to associate freely with Jews abroad, says the New York Times. The Soviet Government denies the charges of discrimination against Jews.

U.S. ORTHODOX RABBIS

(Continued from Page One)
"Beneficial in providing these rabbis with values and ideals of Israel and Judaism and the perpetual link between these spiritual entities."

The Israeli center will also provide facilities for United States rabbis on sabbatical leave for study and research.

Rabbi Miller said the Americans would introduce into Israel "the blending of the religious and the scientific, the traditional and the humanistic, in their spiritual disciplines and activities," says the New York Times. He added that Israeli rabbis would be able to acquire from their United States fellows "a firmer grasp and insight into administrative organizational, and communal techniques."

SECULAR SCHOOLS IN THE PROVINCE OF QUEBEC

(Continued from Page Eight)
izing many in both the English and French groups with this idea in a region of North America where in the past the connection between organized religion and education has been very close.

There is also no doubt that one of the most valuable features of these proposals is the suggestion for the organization of secular bilingual schools. If schools of this type were set up, they would do much to break down

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Announcement on IMMIGRATION

The Government of Canada advises that persons wishing to migrate to Canada should apply at Canadian immigration offices abroad. Visitors to Canada will not be allowed to remain as immigrants unless they meet the following conditions: They

1. apply before the expiry of their period of authorized stay;
2. have not violated the conditions of their entry; and
3. do not have applications pending prior to arrival in Canada;
4. could qualify as unsponsored immigrants if applying as such abroad; or
5. were, before admission, the spouses or minor children of citizens or legal permanent residents of Canada.

This policy does not apply to persons prohibited under Section 5 of the Immigration Act and persons who entered Canada by fraudulent means. Persons who fail to qualify for permanent residence will be asked to leave Canada voluntarily upon expiry of their period of authorized stay, failing which deportation action will be initiated.

Further information may be obtained by contacting the nearest Immigration Office or by writing to the Department of Citizenship & Immigration, Ottawa, Canada.

HONORABLE JEAN MARCHAND
Minister of Citizenship and Immigration

The Case For Legislation Against Hate Propaganda, Genocide, And Incitement To Genocide

By Sabina Citron, Secretary of the Association Of Survivors Of Nazi Oppression, P.O. Box 98, Don Mills, Ontario

One need not doubt the sincere effort by community leaders, government officials, and other interested individuals to see that somehow the whole meaning for the need of such legislation is dwindling meaninglessly.

Could experts be wrong? My humble answer would be: It depends what the experts are expert on, and to what degree they understand the problem.

What then is the answer? The answer could be far simpler, if we looked at it in the proper context; but for that one must go back, both in time and locale.

At the end of the Second World War there was no confusion as to what Nazism represented. Just to refresh our memories, Nazism was declared a criminal doctrine by the World Tribunal in The Hague, guilty of unprecedented crimes against humanity. (I will not go into details, anyone interested, if he is not familiar with these facts, can easily obtain such information.)

Trial of Nazi war criminals are still in progress; thousands of war criminals are at large either under assumed names or for lack of witnesses (how can the dead testify?). Also, not all survivors of Nazism ever knew the names of their individual oppressors. The real crime perpetrator was Nazism for it represented legalized crime by the state.

As far as the survivors of Nazism are concerned, to this date it is not the individual's name that matters, but what he represents. Any man who calls himself a Nazi, or propagates Nazi doctrine, is in fact a self-proclaimed criminal.

It should matter little whether the danger at this time is real or even present. What really matters is: Do we agree with the Nazi doctrine or don't we? This is the simplest way I can put it. Are we questioning the wisdom of the decisions taken by most of the countries of the world following the holocaust, or are we so far removed both in time and place that we cannot understand the moral obligation of this generation, and the legacy we must leave for all times?

I know many Germans who reproach themselves now for inaction in the early 1930's. Worse yet, we tolerate Nazism here in Canada! How can one explain this strange contradiction?

A whole new generation has reached maturity since the end of the Second World War. A bold and free generation of young men and women, who have had all the advantages of new and modern technology in this wonderful country of ours. This new generation will soon become the leaders and the conscience of our society. Freedom is important to them, so indeed it is to all, (and, I might add, particularly to those who have experienced the lack of it). But they are vulnerable, they have not known real hardship, they have not known oppression, and we can only hope they will know how to guard against them.

And this brings us to the most ticklish problem of all, freedom of speech.

What does it really mean? I believe most people who have not known oppression take their freedom for granted. It is something they have had as long as they can remember, without ever having to worry about it; or let's face it, even to take advantage of it. It becomes a sort of stationary fixture, a part of the whole, an indispensable part, only when there should be a threat of losing it! But how could we lose our freedom?

Some of us are so frightened to change the status quo that we become paralyzed into inaction. We would become incapable of dealing with the needs of the day, forgetting that laws written a hundred years ago could not possibly

provide for situations then unforeseen!

Freedom of speech never implied the right to libel and incite one group against another. Canada, being an "ethnic" country, can afford it least of all. Freedom of speech, therefore, must be used with restraint and responsibility. Anyone who makes a damaging public statement about an individual realizes that he must have proof to substantiate his claim or he is made responsible in an appropriate way.

But a group has no recourse at all, according to our present laws.

Following the end of the Second World War, the United Nations has dealt with a number of ways and means to safeguard against incitement to genocide. Canada, along with other nations, was one of the signatories to various documents including the United Nations Convention of Genocide.

Among these nations are such democracies as Denmark, Sweden, Norway, Holland, West Germany, Austria, Italy, and India. The mother of Parliaments, Great Britain, on whose constitution most of our laws are based, adopted such a law last year.

The Klein-Walker Bill, introduced in February, 1964, introduced legislation based on the U.N. Convention and group libel law. Other bills followed, resulting only in unnecessary delays. The most recent report by a special committee would seem to want to have the cake and eat it too. In fact, everything it proposes it takes back in the very next breath.

Surely, we must have enough legal brains in Canada which could bring forth legislation that would give a meaningful protection against group libel without hurting freedom of expression. Perhaps anyone assigned to deal with this problem should be required to visit some of the concentration camps which stand today as museums to commemorate for all time man's inhumanity to man.

But how much can empty walls really tell? Yes, and there are still the ovens . . . It would also help if they could study the thousands of documents dealing with the Nazi war criminals.

I cannot believe that they would have any doubts after that as to where the line should be drawn on freedom of speech. Personally, I believe that the line must be drawn where one individual or group (no matter) trespasses on the rights of another individual or group. The same already holds true for all other laws governing our society.

And if the survivors of Nazism seem a little impatient, please remember we have been to hell and back. We are the living witnesses of a destruction unprecedented in recorded history. A methodical destruction by intelligent beings, whose only reason for this was their fanatical belief in their own superiority and their right to inherit the world, even if it were to go up in smoke first.

We who survived this hell on earth have a responsibility, an obligation to fulfill. We wish to leave this legacy to mankind; we must engrave it in the human consciousness for all time, so that no mother would ever have to witness her own child torn from her breast to be smashed brutally against a wall till it was dead.

I will not give any more details, there are too many, and too many faint hearts who could not bear it. We cannot speak therefore, but neither can we remain silent, not in the face of Nazism revived!

We will not live forever; we hope to finish our job before we depart, so that our memories will not be haunted by those who perished in vain. Nor should we have to haunt those who might have failed to understand or to act now.

SECULAR SCHOOLS IN THE PROVINCE OF QUEBEC

By W. E. Greening, in the Jewish Frontier

The Canadian Province of Quebec has a system of public education unique in North America. Its present form is largely due to the historical development of this region of Canada. As is well known, a large proportion of the total population of this province is French-speaking and Roman Catholic in origin. The non-French elements in the population, including the Jews, are mostly concentrated in the City of Montreal, which is the largest metropolis in Canada.

Ever since Confederation in 1867, the educational system of the province has been organized according to religious faith. Indeed, there are in effect three systems of public education in Quebec today, i.e., for the English-speaking Protestant population; a second for the French-speaking Catholic population; and a third for the English-speaking Catholic population. Until recently, these systems have been under the direction of a board composed of both Roman Catholic and Protestant clergy and laymen.

The control of the Roman Catholic Church over the French-speaking population of the province in the past has been absolute, and the influence of the great Catholic orders in this field, such as the Jesuits and the Dominicans, has been great. The rectors of both the large French Catholic universities in the province, Laval, in Quebec City, and the University of Montreal, have been clergymen.

The difference in spirit between the French Catholic and the English Protestant systems in the past has been profound. The French system was impregnated with the spirit of Catholicism in Europe in the age of the Counter Reformation and of Louis the Fourteenth in France — the era when Canada was first colonized by the French.

There has been strong stress in the colleges and the universities on the study of theology and of the Greek and Roman classics. Although in the English-speaking Protestant schools there has been some religious instruction, the broad outlines of the system resemble the public educational systems in the Province of Ontario and in the neighboring American states.

This worked fairly well during the 19th century when the French-speaking population was still concentrated in the rural regions of the province and when the political, intellectual, and social power of the Roman Catholic Church was still very strong.

But during the past few decades, there have been important social and economic changes in this region of Canada. There has been a large-scale immigration to Montreal from many regions of Central, Eastern, and Southern Europe, and it has been impossible to fit many of these immigrant groups into the existing religious system of education in the province. One of the largest and most important of these groups has been the Jews.

Montreal today has the largest Jewish community in Canada and it has long been a leading center of Jewish cultural influence in North America. Jewish immigration to Canada began during the period of the Czarist persecution of Jews in the former Russian Empire in the first decade of the present century and greatly in-

creased after the rise of Fascism in Central Europe in the 1930's.

These newcomers to Canada have tended to try to integrate themselves into the English-speaking community in Quebec rather than the French-speaking one, chiefly for economic reasons, since the great majority of the large industries and business firms in the province are controlled by English-speaking groups.

But from the very start the Jewish immigrants found the educational systems in Montreal and throughout the province unsatisfactory because of their religious character. Under the educational arrangements which were made when the province came into existence in 1867, the Protestant primary and secondary schools were under no legal obligation to admit Jewish pupils to their classes or to hire Jewish teachers.

About the year 1902, the Protestant schools in Montreal began to admit Jewish pupils in an informal manner but their exact legal educational status remained uncertain. This situation was naturally unsatisfactory to the Jewish population of the city which was constantly increasing in number and influence during this period.

Towards the end of the 1920's it conducted a long legal fight over this question in the Quebec courts and the case eventually went to the Privy Council in London, the highest Canadian legal tribunal at that time. The decision of this tribunal was not completely satisfactory to the Jewish population of Quebec since it did not make it legally binding on the Protestant School Commissions of the province to admit Jewish students to their schools.

However, through a bill passed by the Quebec legislature in 1930, a Jewish group was set up which negotiated with the City of Montreal and with the City of Outremont, an adjacent municipality which had a large Jewish population, for the admission of Jewish pupils to the local Protestant primary and secondary schools. But the Jewish position in this matter still remained unsatisfactory. It is only since 1964 that the Jewish population gained the right to elect members of its own religion to the Protestant School Commission in that city.

During the past half-century various Jewish groups in Montreal have started Jewish primary and secondary private schools in some of which a strong emphasis has been placed on the teaching of Hebrew and Jewish history and literature. But today only a minority of the Jewish children in the city attend these schools because their fees are too high for the majority of the local Jewish population.

Immigrants to Montreal of Jewish origin from French-speaking regions such as France, Belgium, and North Africa have been placed in a particularly difficult dilemma by this situation. They are of course, barred from sending their children to the French Catholic schools and, if they send them to the English Protestant ones, the children are in danger of losing knowledge of their native tongue and culture.

Another group in Montreal, although a small one, which has never fitted into this educational system, are

Religion In Public Schools

The Timmins Press commented editorially on "Religion In Schools": "Religion, like sex education, should be taken out of public schools, elementary and secondary at least. . . . Most of the difficulty with religion in schools is that religion is 80% inherited, 10% conversion, and 10% individual choice. Most young people believe as they are told, by parents or clergy, to believe. . . . Religion should be left to the family and the church, since the family and the church are already the dominant factors. They may be ignoring some of their responsibility by allowing schools to take over this aspect of education. . . . Separate and parochial schools will continue to function around a religious nucleus, but in public schools, religion should be recognized as a matter of individual freedom. . . ."

The Kingston Whig-Standard,

in an editorial entitled "Religion And Education", pointed out: "The fact is that all the talk of religious 'education' in our schools is just a blind for what really goes on: religious observance. There is no rational argument which can be put up against the charge that it is arrogant and authoritarian to force public schools to act as extensions of the Christian churches. But rationality does not enter into this controversy. . . ." The editorial quoted the representative of the Ontario Government to the effect that "religious instruction outside of Judaeo-Christian principles 'would not be compatible with the political, historical, and religious fibre of our society'. That can be taken as an expression of the considered opinion of the Government of Ontario and will serve to suggest to those who are anxious to have this situation changed just how much chance they have of success".

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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the French-speaking Protestants. It is only within the last decade that the Protestant School Commission in Montreal has made any effort to provide for their educational needs by establishing a few schools for them.

Indeed, during recent years, it has become increasingly apparent that this religious school system is outmoded.

The terms "Catholic" and "Protestant" have become almost meaningless in this connection. On the English-speaking side in Quebec, the Protestants are no longer a majority while on the French-speaking side there are undoubtedly many agnostics, Protestants, Jews and other elements.

However, during the past two decades, there have been great changes in the French-speaking community in Quebec. French Canada has experienced a far-reaching industrial revolution and many new secular influences have come into the province from France and the United States.

The control of the Roman Catholic Church over the educational and intellectual life of the province has greatly diminished. Local French Roman Catholic leaders, such as Cardinal Leger, of Montreal, have come to realize that it is no longer possible in this new industrial and urban milieu for the Church to enjoy the monopoly which it has held so long in the French-speaking community.

As a result of these new influences, the Lesage Administration in the Province of Quebec has been effecting some far-reaching reforms in the French-speaking Catholic system of education in an effort to adapt it to the needs and conditions of the mid-twentieth century. In the future there will be a much greater emphasis on the study of the social and natural sciences, and the number of lay teachers in the French Catholic schools and colleges of the province is steadily increasing.

In other words, the French Catholic educational system in its spirit and working is steadily becoming more like the English-speaking ones.

As a result of these changes in the intellectual climate of the province — for the first time in the history of Quebec — a movement has arisen among some French Canadian intellectuals and educators in Montreal for the creation of a new system of secular schools in that province for the French-speaking population which will be without any affiliation with any organized religious body.

This group is not anti-religious. It does not want to abolish the present confessional educational system in the province but rather to supplement it by the creation of schools for French-speaking persons, either agnostic, Jewish or Protestant, who, for various reasons, do not want to send their children to the existing schools.

At the present time, this group is trying to get official recognition from the Quebec Government and financial aid in connection with the establishment of schools. The establishment of such a system of schools in Quebec would, of course, solve the educational problems of certain groups in the province, such as the French agnostics, French Protestants, and French Jews.

At the same time, an English speaking group of scholars and educators in Montreal has launched a parallel movement somewhat more ambitious than the French one. It aims at nothing less than abandoning the present religious educational system in the province and its replacement by lay schools of the type which form part of the public educational system in the United States.

Some of the details of its projects are still vague. However, it apparently

is willing to link up with the spirit of French Canadian nationalism which is strong in the province. It envisages two lay educational systems in the province, one for English-speaking pupils and the other for French-speaking ones, with a certain number of bilingual schools in which both English and French will be used for instruction.

The attitude of the Jewish community in the province of Quebec towards these proposals is mixed because of divisions within the complex Jewish community of Montreal. In the past, several different proposals have been put forward by Jewish groups. It has been suggested that Jewish religious instruction also be given in the existing Protestant schools.

One group of Montreal Jews, mostly with Orthodox leanings, favors the creation in the province of Quebec of a system of Jewish parochial schools to receive financial aid from the Quebec Government and which would place a strong stress on the teaching of Hebrew and of Jewish history and culture. In view of the present political situation in the province of Quebec, such proposals are unrealistic and impractical.

On the other hand, although it is unsafe to generalize about this subject, there are probably many Montreal Jews who would welcome the creation of an English-speaking system of completely secular schools in the province.

But, today, there is little likelihood that the Government of Quebec would give unofficial recognition or financial aid to any English-speaking or French-speaking system of secular schools. Although the French Catholic educational system is becoming steadily more secular in spirit and working, the Lesage administration was still unwilling to break the formal ties which link that system with the Roman Catholic Church.

The chief value of the organizations at present working for lay schools in the province of Quebec would seem to be educational. They are familiar.

(Continued on Page Seven)

FIERY CROSS BURNED AFTER JEWS ENTERTAIN NEGROES

At Oakdale, Long Island, N.Y., a makeshift cross was discovered burning on the front lawn of a private home that had been the setting for a racially integrated holiday party. According to the Suffolk County police, the cross was found at 9:45 p.m. in front of the home of Mr. and Mrs. Alan Rosenzweig, at 281 Oakwood Avenue. The Rosenzweigs, who are white, had been hosts at an outdoor barbecue and party for a half-dozen Negro friends and their families.

The cross was about four feet high, constructed from 2-by-4 planks, and wrapped in kerosene-soaked burlap, which the police said had apparently been soaked in an inflammable liquid, says the New York Times. It was set against a tree and was first noticed by Mrs. Rosenzweig who called the police.

The neighborhood, situated south of Sunrise Highway near the South Shore of Long Island, was described as a middle-income development of white residents.

Detectives of the Third Precinct said they had no immediate suspects. "It was an ugly incident," one detective said. "We don't know for sure yet whether it was directly related to the party."